

# 正名

## Chêng Ming: A New Paideuma

... Frobenius uses the term Paideuma for the tangle or complex of the inrooted ideas of any period. . . . The Paideuma is not the Zeitgeist, though I have no doubt many people will try to sink it in the latter romantic term. . . . I shall use Paideuma for the gristly roots of ideas that are in action. . . . Mencius Epistemology starts from this verse: the men of old wanting to clarify and diffuse throughout the empire that light which comes from looking straight into the heart then acting, first set up good government in their own states; wanting good government in their states, they first established order in their own families; wanting order in the home, they first disciplined themselves; desiring self-discipline, they rectified their own hearts; and wanting to rectify their hearts they sought precise verbal definitions of their inarticulate thoughts (the tones given off by the heart); wishing to attain precise verbal definitions, they set to extend their knowledge to the utmost. This completion of knowledge is rooted in sorting things into organic categories. When things had been classified in organic categories, knowledge moved toward fulfillment; given extreme knowable points, the inarticulate thoughts were defined with precision (the sun's lance coming to rest on the precise spot verbally). Having attained this precise verbal definition (aliter, this sincerity), they then stabilized their hearts, they disciplined themselves; having attained self-discipline, they set their own houses in order; having order in their homes, they brought good government to their own states; and when their states were well governed, the empire was brought into equilibrium. From the Emperor, Son of Heaven, down to the common man, singly and all together, this self-discipline is the root — i.e. the paideuma.